The hurt of hearyng Masse:

Sette forthe by the faithfull seruant of God, and constant Martire of Christ Iohn Bradford, when he was pyloner in the Tower of London.

Burnt y. 1 of July 1555.

3. Kynges. 18.

¶ *How long will ye halte betweene twoo opinions, if the Lorde bee God followe hym. But if Baal bee God, then goe after hym.*

¶ Imprinted at London for H. Kirkham, & are to be sold at his Shop at the little Northdore of Saint Paules churche, at the signe of the blacke Boye.

1580.

The 8. Argumentes of Sarche
as do seak Coveryngs to
cloack their Goyngs untoe
the Roman Religion

Interpretation of the name Missa

Mass it is the Work of many popes
and others mens devyses
a hotchpoch of mens phantasyes
a plant that must be plukt upp
by the Rottes

The Hurt By preasence
at popes mattins mass &c

1 - yt is - canis ad vomitum
2 to lottis whiff to look back
3 - To denay christ before men
4 - To sell to Esau our Inheritance
5 - to adventure to peter to denay
6 - to Sinn to the holy ghost

Red ye soberly the
[illegible]

ALthough at this pre-
sent men cal this into
question, whether it
bee lawfull for a man
whiche knoweth the
trueth to be present at
the celebration of the
Masse or no: Or whether a man beyng in
companie with others at Masse, in bodie be
therewith defiled, his spirite beyng absente
and not consentyng, but rather detestyng
and abhorryng the abomination and naugh-
tines of the Masse, or no. Although (I saie)
this nowe be come into question amongest
vs heare in Englande, especially amongst
many my good brethren and sisters in Lon-
don (as I here saie) yet I trust it be no fur-
ther but still in question, I meane that I
truste men bee not yet so perswaded as per-
chaunce the first mouers of this question e-
ther would haue other so to thinke, because
thei thinke so, or els because they yet thinke
not so: themselues fullie, but would bee so
perswaded that as in conscience thei might
be quiet, so in bodie and gooddes thei might
liue in rest and saffitie. Now be it in asmuch
as this question (if a man consider the state

Anno 1556

Papistes.

Weake gos-
lers.

of the worlde, and reasonyng or probabilitees, whiche to a naturall man can not but seeme allowable) maie fortune to growe to an inconuenience to a christian consciences, and to a greate offence both to God and his Church, I thought my duetie as I can, to put to my helpyng hande, naie rather to beseche God in the bowelles and bloud of his deare sonne Jesus Christ, that he would put to his helpyng hand, and by me as by an instrument of his grace and mercie, he would woorke some thyng to his glorie and to the profite of his Churche. In and concernyng this matter, not that the matter it selfe needeth it (for it is very plaine and here tofore diuerse haue written of it enough if enough be enough.

But because these times ful of offences, Sathans greate deligence & his souldiors seruyng at a pinche on the one part, and the infirmities of my brethren their ignorance, and simplicitie sone seduced by the subtyle on the other parte, semeth to exacte of mee and of all charitable hartes, as the lord hath lent his talētes so to exercise thesame. The which thyng as in discharge of my selfe here in, so to occasion others to help the poore afflicted

flicted congregation of Christe, with their learnyng and consolations, learned out of Gods booke. I now attempte and begynne in hope of Gods grace, wisedome and holie spirite, whiche I desire and craue of thee oh mercifull Father, in the name of thy deare childe Jesus Christe our onely sauiour and aduocate, aswell to guide and teache me in writyng, as to worke in the harts of them, to whō this shal come vnto by reading, that we maie knowe thy truth in all thinges and loue the same, to liue for euer more. Amen.

Whether a man or woman maie with out offence to God and his Churche be present at the Masse, with others in bodily presence, in spirite beyng absent, and not allowyng the Masse, but rather detestyng it: this is the question.

Reasons to proue that man maie to masse.

That men or woman maie be presente in bodie at Masse with suche as take it for a Gods seruice and a greate worshippyng of God, there are many reasons made, wherof these followyng as thei be the moste probable and effectuall, so be thei in maner al that can be obiected by any reasonable colour.

1 = Firste because God is a spirite and requireth accordingly, that is to saie in spirite Ihon. 4.

to be serued. Therefore the bodie beyng at Masse, if the spirite be with God is not materiall, or a thing to be greatly condemned.

2 Againe as in the olde testament, when muche error & Idolatrie was in the church among the Bishops, Priestes, Pharisies, scribes and people, yet did neither the Prophetes, neither our Sauiour and his Apostles abstaine from comming to the temple at Jerusalem, and vsing of the sacrifices accustomed: as they would haue doen if they should haue sinned in so doing. Euen so now it is not euill, though the Masse be nought, and though they doe nought which thinke it a Gods seruice if a man or woman do come to the Church where Masse is, and so be at it, if that in hart and minde they consent not to the wickednesse, & Idolatrie committed.

3 Thirdly if when Naaman praied the Prophet Heliseus, to praie that God would not be displeased with hym, when he should goe with his lorde into the temple of Remmon in bodie, although in spirite he would worship the true God of Israell: if (I saie) the Prophet bad him goe in peace al should be well: muche more then it can not be any offence to be presente at Masse, if so be our

4. Kin 5.

spirite

spirite talke with God and allowe it not.

4 Fourthly a man beyng at Masse and not allowyng it in his harte, as he can not but praie to God to helpe his brethren, that their eies might be open to see the euill thei doe in, worshippyng God contrarie to his woorde (as did *Asterius*, who beyng at the Idolatrus sacrifice, the people of Cesaria vsed, by praier obteined of god, to haue their eyes open and to see their error) by his gesture he will behaue him selfe in suche sorte, as rather shal make mē, the lesse to regarde the Masse, for he will not looke vp at the leuation tyme, holde vp his hands, nor stroke his handes on his face, but rather kneele doune in his pue or fourme sadly & heuely, as one of smal deuotion to the Masse. This reason is thought very probable.

5 Fiftly a man beyng so scrupulous, as to thinke that it is not enough to beleeue well in the harte, and with the tongue to confesse to God the Christian faith, except he runne out of his vocation to reproue the Masse, and them that come at it, as though all men were preachers: A man thus doyng can not please God, nor profite his brother, but offende both and bring himselfe in great daun- Rom. 10.

ger to lose all he hath, to be cast into prison to vndoe his wife and children. &c. Therefore it can not bee but well doone, to goe to Masse so that in spirite we allowe it not.

Cor.8. 6 Sixtly, Sainct Paule disaloweth them that altogether followe knowledge where charitie is the thyng edifieth, & knowledge maketh proude. Therefore in this case wee ought to followe charitie and not to offende our brethren, till God reuele to them as he hath doen vnto vs.

lath.15. 7 Seuenthly, our Sauiour sheweth it to come from the harte that defileth the man: so then to come to Masse in bodie, the harte beyng with God defileth not a Christian.

8 Eightly, It is the erroz of the Anabaptistes as it was of the Donatistes, & other olde heretikes to abstaine from the ministers because of the wickednesse of others. But Cor.11. Paule would haue mē to proue themselues om.14. and not to iudge of others whiche stande or fall to the Lorde, and euen so in this case of goyng to Masse, let vs knowe the Priests and peoples ilnes doe not hurte vs if wee in harte consent not to their euill.

9 Ninthly, In Daniell we rede that God had hym not looke on the outwarde shewe,

foz

for I haue reiected that saieth he. For man looketh on that which is outward, but God beholdeth the harte. So here if the harte bee pure it maketh no matter of the outwarde gesture of the bodie. 1.Kin.12.

10 Tenthly, All the beautie and glorie of the kynges daughter that is of the Church and of euery Christian is with in saieth the Psalme. 45. and not without, so that if the harte be pure, it forceth not though the body be in companie at the masse with them that come co Masse as to an holie thyng. Psal.45.

These and such like are the reasons that men make to proue it lawfull for a man or woman to be present at Masse, if in spiritt and harte they bee absent and allowe it not.

¶ But how weake and vaine all these be, yea how farr thei make against that thei would proue, by Goddes grace I truste a none to show after that I haue brefely touched the Masse, what it is and howe greate an euill it is. For a little thereof will I speake, and that not so much that menne might knowe that it is euill (for I truste in God that very many knowe that if so be they will knowe it) but rather that men maie better consider how horrible and monstruouse an euill it is A degres of the ma

(the which thyng I feare me fewe doe) how be it because yet there are some which think reuerently of the Masse, and erre of simplicitie and ignorance therein, to whose handes this my writyng maie come and purchasse doe them good, I doubt not but that my labour in briefly bringyng in here, what the Masse is, and how greate an euill it is, will not be thought vtterly out of the waie.

What the Masse is of the name of

Concerning the Masse what it is a man would thinke that of the name of it, easely it might be learned, but certainely there is here in no certaintie. For some call it oblation of meale, of Mincha. Leui. 6. Mala. 1. Psal. 141. Some call it a voluntarie gifte of Nedath. Deute. 16. Some saie it hath the name of sending awaie such as was called *Catbechumeni*, because thei were sente out of the congregation, when the Lordes supper was to bee celebrated. Some saie it commeth of sendyng giftes and almes for the relefe of the poore, which were accustomed to be sent and geuyng alwaies to fore the receipt of the communion at the time of the offertory, which thereof hath his name. Some saie otherwise, and some saie otherwise against them: so that there is (as I said)

no

no certeintie at al to learne, what the masse is of the name of it. And therefore I thinke it beste to looke on the partes of the Masse, to learne there out that whiche wee can not out of the name. How beit by the waie note this, that this name *Missa* is no where red amongst the Grecians, with whom the primitiue churche did florishe, and therefore is no suche auncient a relike, as the Papistes make it. For the *Tripartite* Ecclesiasticall storie whiche was written in Greke, hath not this worde Masse in it, though the translator thereof into Latine nowe, and then vse that worde. Neither *Ignacius* Epistle if in Greke thei could shew it, would helpe any further then this Ecclesiasticall historie. And *Dionysius* in his Jerarchie, notwithstandyng the Latten translations be otherwise. As for ỹ faining of some which would gladly haue men perswaded of the auncience of the Masse, and of the name of it, & therefore saie this worde *Missa* is a worde of the *Syrians* speech, a man with halfe an eye can not but see that therin thei halt. For in that Greece is so nere to *Syria*, and betweene vs & it, surly it could not but haue bẽ knowẽ and written amongest the Greke authors, but

The name o
the masse is
not autentik
nor catholik

but to come thether from whence I wente, this shal suffice to note by the waie that the Masse whercof no certentie can bee gathered out of the name of it) was neuer knowē euen but in name to the primatiue Church, prate the papistes as please them, & I truste shortly by ẏ partes to demonstrate thesame

What the masse is by the partes of it.

If in speaking of the partes of the Masse I obserue not such an order as I should, but speake of one peece before whiche should be spoken of after, I muste desire pardone as wel for that (God be praised therfore) I neuer sated Masse, as also for that I haue forgotten the order the Priestes were wonte to keepe, so long it is sithens I did see any.

Introite.

The Introite (for here I wene I should begime) one *Celestinus* Bishop of Rome ordeined about the yeare of our Lord. 430. so long this peace of the Masse was not catholike nor the graile also. For some saie he brought it in, how be it others doe saie that *Gelasius* ordeined the graile to be had in the Masse about the yeare of our Lorde. 490. And others doe write that Pope *Gregorie* about the yeare of our Lord. 600. did institute it as many other thinges so that of many daie the grayle was Catholike.

Grayle.

600

The

The *Confiteor* Pope *Damasus* brought into the Masse, as it is written aboute the yeare of our Lord. 370. So long the Catholike Churche wanted it, and still should want it in that it conteineth in it Idolatrie. Inuocation to Sainctes whiche is against Gods worde. Confiteor.

The *Kerieelieson*. 9. times to be spoken in suche a tongue, as fewe Priestes can or doe pronounce otherwise then *Kyreleson*, that is Sowe haue mercie, or Pigge shewe mercie, this Pope *Gregorie* (though some saie it was *Siluester* instituted about. 600 yeares after Christ as he did also the Antiphenis, Hallaluia, the offertorie and a peece of the canon. How be it some saie that *Pelagius* the seconde his predecessor did so firste appointe *Kyreeleison*, the *gloria in excelsis*, pope *Simmachus* ordeined to be song on the Sondaies and other Holydaies aboute the yere of our Lorde. 510. To fore this tyme was the Masse out of order, for they write that he firste brought the masse into an order, but surely the order then as it was farre frō that in the primatiue Church was vsed, so was it further from the order now vsed, for sithen that tyme many thinges were found out Kyreeleson. Gloria in excelses. Masse first brought in order.

out and put to as partely, if you note the yeres I write you now see, but more shall see a none by Gods grace, I knowe that some doe saie that *Telesphorus* ordeined it aboute the yere of our Lord. 140. about which we reade that Lent was commaunded to be of none other but of the Priestes, and Clergie onely. *Isedor Iam.* 1. councell *Gracia* distincio. 6. *Statuimus*. How be it almost al men knowe that *Hillarius* which was about the yeare of our Lorde. 340. made this himne and song it first in his Church, and therfore it can not be attributed to *Telesphorus*.

ente commaunded irste to the riestes onely

The Collets who made them there is no certeintie. Some saie *Gelasius*, some saie *Gregorius*, so that the Churche coulde well spare them at lest. 490. yeares.

ollectes.

The Epistle and Gospell who disposed thē as thei be there, there is certaintie some attributing this to saincte *Ierome*, some to *Damasus*, some to *Telesphorus* a forsaied. But this is more certaine the Pope *Anastasius* the thirde ordeined, that men shoulde stande vp at the hearyng of the Gospell red aboute the yeare of our Lorde. 405.

he epistle nd gospell.

The Crede Pope *Marcus* aboute the yeare of our Lorde. 340. did ordeine to bee

he crede.

song

song in the masse, this Pope brought in Linen, Albes, and Corparasses. And was nothyng offēded that euery priest should haue his owne wife though now it be otherwise taken. In his time there was a councel called *Elliber tuum cōcilium*. Kept in Spaine whiche damned all kinde of Images, yea pictures in the temples.

1. Albes.
2 Corparas
3. Priestes mariage.
4. Images c demned.

The offertorie wher of now remaineth nothyng but the name is attributed to *Eutichianus* about the yere of our Lord. 280.

The offerto

The prefaces are giuen to *Gelasius*, & *Gregorius*, so that for. 600. yeres or ther about after Christ thei were not vsed.

Prefaces.

The Canon whiche they haue in suche admiration and reuerence, as nothyng els was made of diuerse.

The canon

Pope *Alexander* made one peece of it about the yere of our Lorde 220, *Qui pridie*. Pope *Pistus* made an other peece vpō a tenne yeres after hym, whiche he tooke out of the Prophet Esaie.

Pope *Leo*, about the yere of our Lorde 450. made an other peece *Sanctum sacrificium, &c.* And note that this Pope alowed mariage of Priestes, as all his predecessors before hym had doen. Pope *Gregorie* about

Mariage of priestes.

the

the yere of our Lorde 600. made an other peece of the Canon, and a great peece of the Masse, as he hymself witnesseth in his Register: For before his tyme it was no suche hoch pot as he made it, but now it is muche worse. Pope *Gregorie* the thirde aboute the 732 yere of our Lorde 732. put to this peece, & *eorum corum memoria, &c.* And note that this Pope called a councell at Rome, wherin it was decreed that Images should not onely be had in Temples, but also worshipped, and that all gainsayers should be cõuted as heretikes. *Innocẽtius* the third of that name, affirmeth Pope *Gelasius* which was aboute 490. yeres after Christe, to haue made a greate peece of the Canõ, as he himselfdid some thyng therein. About the yere of our Lorde 1120: this *Innocensius* ordeined, that the Sacramẽt should be reserued in the Churches, he brought in *Auriculer* confession as a lawe. He did constitute that no Archbushop should haue his Pale, except he were of his religion, & therfore we haue lesse cause to maruel at ỹ vnitie in Poperie.

Beatus Renanus affirmeth ỹ one *Scholasticus* whiche was aboute *Gregoris* time did make *Te igitur*, &c. So that wee maie see

nages allo-
ed, yea com
aunded.

eseruation
f the sacra-
ient.

uryculer
onfession.

polace for
nitie in po-
erie.

Goo

see what an hotch potche and how aunciene a relike this Canõ is, whiche is the holiest, naie most blasphemouse peece of the Masse.

The leuation who ordeined it I can not tell certeinly, some attribute it to *Honorius* the thirde, aboute the yere of our Lorde. 1210. and not vnlikely for in deede hee ordeined that the people should kneele doune and worshippe the Sacramente, so long a tyme after Christe was it a fore this geare was Catholike.

The leuatio
elevation

1210

The *Agnus*. &c. Pope *Sergius* about the yeare of our Lorde. 700. brought in to the Masse. *Innocentius* ordeined the paxe to be geuen to the people. Pope *Leo* commaunded the Sacramet to be censed. *Bonifacius* put in his foote for ỹ couering of ỹ Aultars *Pelagius* brought out the comemoration of the dead to be had in the Masse. *Vigilius* ordeined that the Priest should saie Masse with his face towarde the Easte. *Platina* writeth how that the first Latin Masse was soung in the. 6. counsell of *Constantinople*, was about the yeare of our Lord. 750. And the same Masse and order was there then allowed, and so hetherto hath beene with aduantage.

Agnus.
Paxe.
Censing, coueryng of a
ters.

Commemo
ration of th
deade.

EAST

The first la
tin masse.

750

But to make an ende hereof, Authours
doue write, that Pope *Stephanies* whiche
would be caried, and was, on mennes shul-
deas. Pope *Adrian* his succeſſor, and ma-
ny others after them, did putte some thyng
to the Masse, so that by this whiche I haue
written of the partes of it (and yet I spake
neuer a woorde of the priuate perception of
the Priest alone in the Masse, whiche was
not vsed in *Gregories* tyme, 600. yeres
after Christe, nor at this daie is vsed in
the Greke churche, nor was not Catholike
as some write in *Europe* aboue 450. yeres
past: of the partes I saie easily you maie se,
that the Masse is a hotche potche, and a de-
uise of man, yea of 28. Popes and mo, not
fully founde out and finished of a thousande
yeres at the least, after Christ. And yet the
Papistes bragge of it, as though it had bin
from the Apostles tyme: as though Peter
had song the first Masse at *Antioche*, and
as though it were the moste holy thing vpō
the yearth, so that the Churche can not bee
without it, wherein thei speake truely, if by
the Churche thei vnderstande the Popishe
Churche, for els Christes Churche neuer,
and should as well bee without it, as it was

of

of a thousande yeres, vntill the deuill which was tied so long was letten lose. Read the 20. chapter in the Reuelations. Now the Masse beyng knowne, to be the deuice and inuention of man, I will breefly shewe you that it is the horribliest and most detestable deuise, that euer the deuill brought out by mã. First, the Masse is a moste subtile and pernicious enemie against Christ, and that double, namely against his priesthode, and against his Sacrifice. His priesthode is an euerlastyng priesthod, and suche an one as can not goe to an other. But the Masse vtterly puttes hym out of place, as though he were ded for euer, and so God is forsworne, whiche saied Christ should be a priest for euer. And Paule likewise affirmeth Christe to liue, and to bee on the right hande of the Father for vs, that by hym we maie come to the throne of grace to find mercie, to help vs in our neede. For if these be true, as thei be moste true, the Masse priestes are to be put doune. For if thei be of the order of Aaron, then resigne thei that whiche Christe hath abolished, if thei be of the order of Melchisedech, then bee thei Christes. Other orders of priestes I read none, saue ẏ whiche

How greate an euill the masse is.

The masse is against Christ that is against his priesthod.

Heb. 7.

Psal. 90.
Heb. 7.
Heb. 4.

Apoca. 1.

1.Peter.2. Rom.12. Heb.13. 3.King.18. all Christians be to offer vp them selues to God, and other Spirituall Sacrifices by Christ. And the order of priestes of Baall, whose successours in deede the massers be. For els if thei were, as thei would bee take of thorder of the Apostles, then should thei be Ministers, and not Massers, Preachers, and not traitours, as thei be bothe to God and his Churche, God amende them.

Christes sacrifice. Heb.7.9.10. Christes sacrifice once made by himself on the tree, on the mount of Caluerie, is the full and perfect propiciatorie sacrifice, to the sanctification of all them that are and shall bee saued, neuer more to bee reiterated and doen againe, for that signifieth an imperfection. But the Masse is called and had for a sacrifice propiciatorie, and that suche a one as fetcheth pardon, *a pena & a culpa*, for the quicke and dead, and for whō sir Jhon will. In woordes or sillables the Papistes will deny this, but in verie deede thei doe otherwise. And in the latter ende of their Canon plainly thei call it a Propiciatorie sacrifice. So that the Masse we see, is altogether against Christ a liue, ỳ is against his priesthode, and against his death, that is his sacrifice, and therefore a detestable euill I trow.

Secondlie

Secondlie, the Masse is not onely a let, but also a destruction of the true worshippyng of God. For where the tyme is patte to serue God now, as once he required with Gotes, Bullocks, &c. And the time is come to serue him, *rationali cultu*, as Paule saith in the offeryng up of our bodies by the renuyng of our myndes, and seruyng hym in spirit and truthe vnfainedly, fearing his displeasure, trustyng in his truthe and mercy, and louyng his goodnes, and out of these in externall obedience as he commaundeth. The masse (as I saie) not onely letteth this but also vtterly destroieth it. For who knoweth not, that the verie outward worke of saiyng or seing of Masse, is takē for a great Gods seruice? Who knoweth not that the outward woorke of the Masse, is, and hath been applied for the remission of sinnes of the quicke and the dead? And where did thei euer teache that the Masse was nothyng worth, either to the doer, or to them for whō it is doen, without this spirituall seruice of God, the true feare of God, faithe, and loue of God? No wonde at all was, or yet is spoken hereof. All men maie knowe therefore, if thei will the Masse to let, yea to destroye

The masse destroyeth gods seruice, and all godlinesse of life. Rom. 12. Ihon. 4.

Gods true seruice, for what needeth repen-
» tance, when sir Jhon will saue me by Mas-
» ses, euen when the tyme of repentaunce is
» prefented by death, what needeth faithe,
= what needeth godlines of life? what needeth
preachyng? what needeth praiyng? what
needeth any pietie at all, whē that ỹ Masse
hath all, and will and can saue from all. For
by it cometh pardon of sinnes, by it cometh
deliuerance from hell and purgatorie, by it
cometh faire weather, by it cometh peace &
plentie, by it cometh health for manne and
beast. *Summa* the masse is *Mare malorū* I
should haue saied, *Mare bonorū*, the moste
singular, excellent, and incōparable iewell
that cā be, so that it being gone all is gone,
the church is lost, the people perish, the faith
faileth, & god is not worshipped. But wher
it is, all is well, there needeth no preaching
there needeth no hearyng of Gods worde,
praiyng in spirite, repētyng, or godlines of
life. If so beonce a daie men maie come to
churche to heare Masse, to see the sacryng,
he that doth this is a good catholike, a child
of the churche, a man of God, although dai-
ly after he haue heard Masse, bee all daie at
tauerne or alehouse, at tippling, bibbing &c.

Although

Although he vse whoredome, swearyng, dicyng, theeuyng, pollyng, bribyng, &c. If in the Morrowe after he come to the churche, take holy water, heare Masse deuoutly, and take a little holie breade, he is sure enough saie the Papistes. So that as I saied, I saie againe the Masse vtterly destroieth all godlinesse of life, and all Gods seruice, as by this maie some thyng be seen, and as by experience doeth now teache vs. For it can not awaie with that, whiche is the roote of all godlines, that is, Gods woorde and the true often preaching thereof, the one cā not but send the other out of the waie, I meane neither the Masse will putte the pure preachyng of Gods woorde a part, and then the people perishe. Prou. 29. or els preachyng must put it awaie, as once it did with vs, and still would haue doen, if wee had been thākfull to God for preachyng & preachers and if we had had a lust to haue liued as we haue heard. Iust therefore art thou oh lorde thus to punishe vs, for we haue deserued it.

Massyng and true preachyng are neuer together.

Pro. 29.

Oh in thine anger remember thy mercy be not angrie with vs for euer. Tourne to vs againe Oh Lorde God of Hostes, looke merely vpon vs, and we shall be saued, thy

will bee vooen and not myne. Thirdlie, the Masse is not onely besides Christes Institution & ordinance, but it is vterly against it, and peruerteth it horriblie, I meane this as concernyng the Supper, and Sacrament of Christes bodie and blood.

For where he did ordain his Supper, to be a memoriall of his death and passion, and therfore in the celebratiō therof, the lordes death should be preached out til he come, as Paule writeth, I praie you who heareth any thing hereof in the Masse? Naie, thei are wise enough to kepe in that. For when that is spoken of men, can not but se thereby forgiuenesse of sinnes to come, to suche as beleue freely, and so falleth their mart. Christ ordained his supper to be celebrated, and receiued of the Congregation, and therfore Paule willeth the Corinthians to tarie one for an other, that thei might all receiue together. But all menne see, that heare is no suche thing. Chose the people whether thei will come or no: sir Jhon is a kin to the tide he wil tary no man, if he haue a boye to answere hym Amen, or if he tarie for the people, yet get thei no part with him, all is too little for hym self, where Christ yet bideth them:

them: doe this, that is, distribute, and giue, take & eate, as he did. Christ ordained this supper to bee a takyng matter. Take, eate, (saieth he) but the Masse is a lookyng matter, pepe, see, looke, stoupe doune before, &c. Christ would ỹ celebrators of this his supper to be assured, that his bodie was brokē for them, and his blood shed for their sinnes, as thei are assured, and in possession of the bread thei eate, and the wine thei drinke, but least thei should be certain thereof, ỹ Masse and her minio̅ the priest, will spare nothing to the people to eate or drinke with hym. No at no tyme the people must haue their right. For the Cup thei maie not kisse, and yet Christ bad them al drinke of it, so is his will. But our Papistes haue an other will, whiche the Massemongers will more willyngly followe then Gods will. Christe neuer meante that one should receiue the Sacrament more for an other, then he would one should be baptised for an other. I would wisshe the Masse priestes were a while in corporall foode so serued, as thei serue their brethren in spirituall foode: I meane that the people should dine and sup for them an other while, to see if that would fede them.

Math. 26. Mar. 11. Luke. 22.

Oh that men had as greate feelyng of the hunger of the soule, as thei haue of the hunger of ỹ bodie, surely thei would not then be thus mocked. But because herein I would but touche and goe: this shall suffice to the diligent for an occasion, to see the Masse to be a let, yea an ouerthrowe of Christes Institution, conterfeyting his supper. For now people thinke thei serue God, in commyng to see the sacrament. But if thei knewe thei displeased God, if thei gaue not themselues to the often, and diligent receiuyng it with reuerence (as diuers Canons compell, and the doctors crie out thereof) ỹ Masse which marreth all, could not be in place. For it cã not bee, but either the Masse must driue awaie the right vse of the Lordes supper, or the Lordes supper rightly vsed, must driue awaie the Masse. For the Lordes Supper rightly vsed, is when the congregation gathered together, receiueth the Sacrament in bothe kindes, as Christe instituted: But the Masse is, when one priest like a churle, choppeth vp all alone, and blesseth the congregation with the emptie chalice, saiyng: *Ite missa est*. After the Popes ordinaunce. The one of these twoo can not but driue awaie

The Masse and the lords supper can not be together.

awaie

waie the other, as experience teacheth vs, againe here in Englande, a iust punishmēt for our vnthankfulnesse, and horrible contempt of suche an heauenly banket: we wer but swine, and therfore not mete that suche a Pearle should long be put before vs. The stinking Masse with the Garlike and Onions of Egipt, wer a thousāde partes more mete for vs then Gods pure *Manna*, wherin was all kinde of heauenly tast. Oh lorde forgiue vs, and bee mercifull vnto vs, and when thy good will shall be once more, put vs in trust with thy *Manna* again, we will no more murmure good Lorde, but with thankfulnesse and diligence fill vp our Gomerres daiely, till wee come into the lande of promise, thy heauenly reste and ioye.

Math.7. 2.Pet.2. Exo.16. Num.14. Wisedome.

¶ I will not now speake, how that the sacrament in the Masse, vsed to an other purpose and ende, then Christ ordeined it, yea, to an ende cleane cōtrary (as alredy I haue shewed) is no more Christes Sacrament, but a deuilish Idoll, euē as if a man should cary about with him, or before hym the water of Baptisme, as though the holie ghost were there enclosed, and so now newe men to worship the water. This whiche hither-

The sacram[illegible] in the mass[illegible] is an Idoll.

Idoll

to I haue spoken shall serue to giue menne occasion to waie with theim selues, howe greate and detestable an euill the Masse is.

Wie see plainly that it is against Christ hymselfe, against his priesthoode, and so his kyngdome, against his death and sacrifice, and so against our redemption, against his worshippe and true seruice, against faithe, against praier, repentance, and the ministerie of Gods worde, against his ordinaunce, institution, commaundement, and Gospell. I praie you what can bee worse then suche an one? If euer there was Idoll, who seeth not this to be Beelzebub, the cheef of Idolles? If euer Antichrist had child by daughter, this Masse is that moste pestilent and pernicious, vnder the name of Christ, it destroyeth Christ, vnder the title of Gods seruice, it destroieth Gods seruice, vnder ỳ colour of the churche, it destroieth the church.

If Christ be deare, if his death be deare if his kyngdome and priesthoode be deare, if his worde, commaundement, and ministerie be deare: in that this the Masse I mean is against them all horriblie, it can not bee deare, or tollerable in any wise, but detestable, & monstruous vnto all that loue Christ

and

and bee Christians in deede, and that so muche more horrible, execrable, monstruously, and vtter detestablie, by how muche it vnder the colour of a freende to Christe and his Churche, is a moste rancke and cruell enemie, and therefore of none should be allowed, no of none should bee, but detested not onely in Spirite (for that is well knowne) but also in bodie, as now I will proue by Gods grace.

That it is vn lawfull to be presente at masse.

First, out of the seconde Commaundement. Thou shalte not make to thee, &c. This precepte forbiddeth all kinde of outward Idolatie, to this ende that Gods true worshipp, inwardly and outwardly might be obserued. But now the Masse is an outward Idoll, and the seruice of God there vsed is Idolatrie. Therefore thei whiche are present at ye Masse, honestyng it with their corporall presence (as all thei dooe whiche beyng there, doe not in open and exteriour facte, publikely dissalowe the same) thei I saie are open and manifest Idolaters, and incurre the danger of Idolatrie, ye is Gods heauie wrath & eternall damnation: whiche thyng, I trowe bee no trifles, but to fooles whiche make sinne a thing of nothing, how

Exod. 20

It is Idolatrie

be

be it I thinke beſt to make this more plain.

That the ſecond cõmaundement. Thou ſhalte not make to thy ſelf any grauen Image, &c. Speaketh of outward Idolatrie as the firſte. Thou ſhalte haue none other Gods, &c. Speaketh of inward and ſpirituall Idolatrie, I truſte all menne of any knowledge eaſily perceiue. For when God in the firſt commaundement, hath tolde vs what he is vnto vs: euen our Loꝛde and our God, with all that euer he is and hath (foꝛ he that giueth hymſelf to be ours, giueth al that euer he hath to be ours alſo) then of equitie he requireth, that we ſhould bee content with hym, and giue our ſelues to hym, to bee his with all that euer wee haue, and therefoꝛe firſte wee ſhould haue none other gods but he, that is, we ſhould truſt in none loue none, feare none, call vpon none, woꝛſhip none, but onely him which *EL Schaddai*, all *Omni* ſufficient God, and *Iehouah* vnto vs. Now becauſe manne conſiſteth of twoo partes, the ſoule and the bodie, in that the Loꝛde doeth giue hym ſelf wholie vnto vs, to bee our Loꝛde and God, he will that we giue our ſelues wholie vnto hym to bee his people. And therefoꝛe as in the firſt commaunde-

What it is to haue none other Gods EL Schace dai

maundemente, he wholie demaundeth the soule, will, vnderstandyng, and harte, that is, our faithe, feare, loue, thankefulnesse, inuocation, and inward adoratiõ, or worshippyng to be giuen to hym onely, and for his sake as he shall appoint. So in the seconde commaundement. Thou shalt not make to thy selfe, &c. Ye generally requireth for the outward seruice of hym, that we should followe his worde in seruing of him, and take it no lesse then Idolatrie or Image seruice what soeuer thyng is inuented by mannes, Saincte or Angell, and not by hym, concernyng his worship and seruice. And to saie the truthe it is no maruell, for wee see that there is no acceptable seruice doen to man, except it be accordyng to the will of hym, to whom it is to bee doen, and not simplie accordyng to the will of hym that doeth it. ¶

No seruice pleaseth God but suche as he teacheth

Mauh. 28.

1. Cor. 2.

Now, in asmuche as none knoweth the will of man but the spirit of man, and he to whom by his woorde or signification he reuealeth it, shall not we, yea must not we of necessitie giue so muche to God, then it is requisite, that in Gods seruice which is acceptable to GOD, we must haue for it the worde of God, and not simple, our good ententes,

Iohn 4.

Luke. 6.

tentes, the wisedome of man, generall counselles, custome, doctors, actes of Parliemēt or goodly outward shewes & apparances.

¶ For as Christe saieth, that whiche is in greate estimation before men, is abomination before God, if it be not according to his worde. But of and for the Masse where haue we Gods worde? Naie alas (as I haue alreadie shewed) it is a pitchie patched pooke made of many a manne, and that at diuerse tymes, and is cleane contrarie to God and his worde.

¶ Therefore it beyng doen to the seruice of God (as it is doeen) it is abhomination and a greate Idoll in Gods sight. So that the conclusion of my reason is strong, that suche as dishoneste it not by their absence, or by their worde and facte publikely when thei be presente at it, but beyng there onely in hart disalowe it, thesame whysoeuer thei be are greuous sinners and breakers of the seconde commaundemente, and so giltie of the threate followyng, namely of Gods visitation vpō their children for their sinnes, into the thirde and fourth generation, for in that they disalowe and diswoorshippe it not with their bodies, they doe woorshippe it although

though thei bowe not doune to it as moste men dooe. For in Gods seruice there is no meane: He that loueth not, hateth, he that worshippeth not, disworshippeth, and so cõtrariwise.

But to make all as plain as a packstaffe, let vs note that there are twoo kindes of Idolaters, one knowne to God onely, the other to man also? To God onely are thei Idolaters, whiche serue God in the sight of man accordyng to his worde, but their hartes are haltyng, deceiuable, gilefull, and hipocriticall in Gods sight. To man also are thei Idolaters, whiche worship contrary to Gods woorde, of this latter sorte of Idolatrers, thei are three diuers kindes. One of them which be obstinate defenders of their Idolatrie, against Gods worde, and manifest witten veritie, whiche thei seyng, will not see, &c. And therefore iustly of God are blinded, as the wicked bishoppes and Prelates of the Papisticall Churche, bee with their champions and Parasites. These had neede to take heede, thei sinne not againste the holie ghost. An other sort is of thē, which are simple and ignorant, who through common error are seduced, beeyng perswaded

Two kindes of Idolaters spirituall an corporall.

Corporall I dolaters ar of three so

1555 Winchester Bonor. Weston. &c

A Stro Sorte o

that the thing thei doe pleaseth God, and is Gods true seruice, suche are the simple soules of the countrie, whose eyes God I trust will open in his time: that thei maie see his truth: As if thei would be so diligent to enquire there aboutes, as thei are in goyng any iourney, whiche to them is vnknowne, of suche as thei mete withall, thei could not but easily and sone perceiue, and therefore ignorance cā not excuse their wilfull negligence, howbeit, it is not to be doubted, but ỳ God in his time, if thei reiect not his grace, will open to them his truth. Let vs be carefull we confirme them not in their erroꝛ, by haltyng and bearyng with thē in this their euill, so priuatly after our vocation, and as we would bee dooen by, admonishe them of this erroꝛ aboue all thynges, praiyng vnto God foꝛ them, that with their blinde guides thei fall not into the pit of perdition. This of Idolatrers is nothing so euill as the other, foꝛ the other do sinne against the holy ghost it is to be feared, but the eroꝛ of these is sauable. The third & last soꝛt is of thē, whiche in deede knowe the thing thei vse, is not allowed of God, and therefore in harte thei cōsent not vnto it, although outwardly thei seme

Mach. 15.

seme not to disalowe it. These are vnlike to the second, for thei fall of simplicitie, and of a zeale, but not according vnto knowledge, but these dooe it wittyngly and for lacke of zeale, and yet of knowledge, and therefore surely are muche more to bee blamed then the other, to whom thei are a greeuous offence, confirmyng them in their error, that therein thei should continewe without conscience. And suche be our Masse Gospellers and Popishe Protestantes, whiche cā serue both God and Mammon: take Helias part, and Baall Priestes part: cary water in the one hande, and fire in the other: I would wishe that suche as these bee would marke with them selues the causes, wherefore thei goe to the Masse, which thei knowe is euil. if thei dooe it of obstinacie and malice, then are thei to be rekened emongst the nomber of the formest sort, whiche are to be suspected of the sinne against the holie Ghost: If thei doe it to gette any worldly estimation, or promotion thereby, or to keepe still that which thei haue gotten (as I feare me many doe) lett them in dread that, thei doyng as Judas did, drinke not with him at the lēgth If thei doe it for companies sake, or neighbourhood,

Math. 6.
3. King. 18.

boyhode, let them consider the thing better, and marke into whose companie thei are called. 1. Cozin. 1. And so set the example of Josaphat, companyng with Ahab to his greate perill: and diuers other moe examples, whereof the scripture is not barreine. If thei dooe it foz feare of gooddes, name, frendes, libertie, life, &c. Let them consider that Jesus Christe affirmeth, suche as bee not readie so to doe in no pointe, thesame to bee woythie of hym, reade the places. And herevnto let them consider what estate thei be in, as whether thei be publike, oz pziuate persones, learned, oz vnlearned, whiche are pooze, yong, oz olde, maister oz seruaunte, housholder, &c. these all considered, and the hoyrible greatnesse of the euill thei allowe, and confirme by their not disallowyng in deede, with examples of Gods plagues vpon suche as haue dissembled so with God, and man, will helpe to make awaie thē out of their securitie to repent, if thei be fallen, and to take moze heede if thei be not fallen, the whiche thyng God graunt. Amen.

1.Cor.1.
3.King.21.

Math.10.16.
Luke.10.13.
and.17.

To goe to masse is a breach of the thirde commaundemēt.

But now, to byng moze reasons, to proue that to bee at Masse in bodie, and not openly to disalowe it is synne, although the spirite

spirite and harte consent not thereto. Alredie out of the seconde commaundement we see it is Idolatrie. Now let vs se how nere it toucheth blasphemie out of the third commaundemente. Thou shalte not take the name of the Lorde God in vaine.

Here out wee maie well gather, that to be at Masse, and not as in harte, so in worde openly to reproue it, it is a breache of this commaundement, terme the synne as wee will. For the ende of this commaundement is not onely to enforme our tong, how that we should abstaine from takyng Goddes name in vaine, but muche rather how wee should vse the name of God in praier, confession of Gods truthe and Religion, thankesgiuyng, and preachyng purely the Gospell (if we be Ministers) if we be none, yet the other three, praier, confession, and thankesgiuyng, pertaine vnto vs of what state so euer we be.

Now what vsyng of the tongue in thankesgiuyng, is in them whiche are present at that, whiche ouerthroweth vtterly the true worshipping of their Christ and God without reprouyng it? What confessyng of religion dooeth their tongue exercise, whiche

holde their peace, and with their presence doe honest that, whiche letteth vp an other saluation, then that whiche Christ brought, and bought dearely by the sheadyng and price of his precious blood: What vse of their tongue in true praier haue thei, which in holdyng their tongue, saie Amen, to all the blasphemous praiers of the Masse: If in deede their Christ be betweene the priestes handes, if that whiche the priest doeth be the self same sacrifice, whiche Christ did on the crosse hymselfe for our Redemption: then let thē hold their tonge a Gods name, and doe as thei doe. But if their Christ bee in heauen, on the right hande of the Father, concerning the corporall presence of his humanitie, as he is euery where by his vertue, grace, and Diuinitie: If Christes Sacrifice on the Crosse bee but one, and neuer more to be reiterate, in that God hath giuē them tongues, and now commaundeth thē not to vse the same in vaine lyng, then to their teethe when he would them vsed, and exercised in confessyng hym before men, I would thei would tell me when thei are mute, and plaie mome at this horrible dishonour, doen to their Soueraigne Lorde:

Actes.1. Philip.3. Mar.16. Heb.7,8.9,10.

Why

Why take thei his name beeyng called on them, as on his people in vaine. The name of the Loyde our God is called vpon all that bee his people, and that not in vaine, but to bee called vppon, praised, and confessed of them all, when either his glorie, or their brothers necessitie requireth it. But (to omitte the necessitie to our brethren in this case, whiche nippeth the conscieẽce I trow) where doeth Gods glory more require, that wee should confesse his name and true sernice, then in the Masse, whiche of all thynges that euer was, is moste horrible aduersarie to it.

Conclude therefore I well maie, that it is a throughout breache of this commaundement, and a takyng of Goddes name in vaine, to bee at Masse and not reproue it. And what the punishement of this Commaundement is, GOD sheweth when he saieth, that he will not holde hym giltlesse, that taketh his name in vaine, looke well hereon, giltlesse though you bee before the Magistrates here, if in bodily presence you honest it, yet you are not giltlesse before God. Choose now therefore, whose handes you will fall into: If into Gods handes that is

horrible, and none can deliuer you, if into the hande of man, surely thei can not pulle, as muche as one heere of your heddes, further then your good Father will, that is, then shall make to your eternall ioye.

Hebru.10.

Math.10.

To goe to masse breaketh the.4. commaundement.

Let vs now goe to the fowerth Commaundement of the sanctifiyng of the Sabboth daie, and we shall see no lesse occasion then wee haue doen together goyng to the Masse, and not disalowyng it publikely in worde and deede to bee sinne, and a breache of this commaundement. Also for in it the Lorde requireth rest from bodily labour, to the ende of sanctification (excepte we should put no difference, betweene the ende of rest on the Sabboth daie appointed to man, frō that whiche is appointed to the beast.) The ende therfore (I saie) of the rest in the Sabboth to man is sanctification, that is, manne is commaunded to rest from bodily labour, and other exercises, that he maie with diligence and reuerence, heare Gods worde in his ministerie, learne his Lawe, vse his Sacramentes and Ceremonies, as he hath ordeined conuenient to Common praier in the place appointed, and other holie exercises, helpyng to the conseruation

of

of the Ministerie, propagation of the Gos-
pell, and encrease of Loue and Charitie one
towardes an other, all whiche thynges still
remaine to vs, commaunded in our resting
tymes from our trauailes and labours for
this life, although the Iewes seuen daie he
abrogated and taken awaie. This consid-
red, who can not but see the Masse, whiche
maketh to the prophanation and vnhallow-
yng, bothe of bodie and soule to bee forbid-
den: If the ende of my reste should serue to
Sanctification, then can it not serue to the
Masse, whiche is abhomination: If I may
not vse my reste simplie for the pleasure of
my bodie, whiche God alloweth, excepte I
looke to an other ende, namely, that I may
bee more able to endure the woorkes of my
vocation, more to Goddes glorie, and my
neighbours commoditie, muche more then
I maie not vse my reste, for the pleasure of
an other, in that whiche God disalloweth.

But to make this more euidente. No
manne of any readyng, or godlie considera-
tion of the Scriptures can not, but see the
principall thyng God in this commaunde-
ment did respecte, was the ministerie of his nota
woorde and Sacramentes, by the whiche

God gathereth his Churche, encreaseth it, and conserueth it, and therefore of all thynges, he could worste awaie with the breach of this Commaundement: Reade how he commaunded the manne to bee stoned to death, for gatherynge stickes on the Sabboth daie: And in the Prophetes howe he cried out all was marred, when this commaundement was broken. Now the masse (before I haue shewed) is the onely weedyng Worme, and rootyng Sowe of the Gospell and Sacramentes, for beyng truly Preached and ministered, so that where so euer the one is, the other can not bee. True preachyng and Massyng, true vsyng Christes Supper, and sir Jhon Massers Diner bee as contrary as light and darkenesse, wherefore as the Masse is the ende of Sathans commaundement, and directly impugneth the ende of Gods commaundement here, as the Masse doers greeuously offende, so the Masse hearers and seers, without disalowyng it openly, runne into thesame perill and vengeaunce of GOD, that is, to the gatheryng of stakes to bee burned in hell fire, looke well therfore hereon. The Pope and his prelates saie, if thou

num.15.
ier.17.
ech.20.

come

come not to heare Masse, but disalowe it, thou shalte frie a Fagotte in Smithfeelde. God almightie saieth, if thou keepe thee not from the Masse, or if thou come to it, and doe not openly disalowe it, thou shalt frie a fagot in hell fire. And this must be done

Choose now, whether thou wilte take heede, in flying from the smoke, thou shalt into the fire, make not manne thy God, but feare the Lorde, and sanctifie hym in thyne harte, praie with Dauid: Oh Lorde knitte and enforte my harte truly to feare thee &c.

As nowe out of the firste table, I haue shewed that euery commaundement therein is broken by hearyng and seeyng Masse (for there is no commaundemente broken but the firste commaundemente is broken to fore) so could I shewe out of the seconde table, that it is a breach of all and euery commaundements there, it confirmeth the magistrate in his euill, whē he seeth men without gainesaiyng obeie his lawe, as though it were good and Godly, so that thei which heare Masse at the commaundement of the Magistrate, are partakers also of the Magistrates euill, by their disobedience to God in this pointe confirmyng the lawe, for if thei

Antichrist
Dan. 3
Dan. 6

Psalme.

To goe to masse breaketh all the seconde table generally and perticularly

Dan. 3
Dan. 6
2 Mach 7
1 mach. 7

thei would disalowe it and obeie God more then man, giuyng their heads to the blocke, rather then to heare or see Masse, it would not be but as the wicked lawe would be infirmed, so the Magistrates woulde call the the matter into a further inquirie, and so the truthe to take place.

Againe, it is a murthering of the soule, and the Massemongers are procurers, and abetters of other to saule into the destruction of their soules.

Moreouer, their baudes to bring ỹ spouses of Christ, to become Sathans whores.

Besides this thei that are Massehũters, are receiuers and concealers of thefte, and spoilyng of Christe and his glorie, yea vndoubtedly they are Traitours and giltie of high treason against God.

Laste of all they are false witnesses against their neighboures, against Goddes Church, as though the Masse Church were the Catholike Churche, yea against Christ and his woorde by their goyng to Masse, thereby witnessyng the Masse to bee a true seruice of God and a badge of his Church, where their owne consciences saie they lye and so condemneth them.

As

As for the last commaundement, of lustyng in that the same is an inwarde thing, as the firste commaundemente is and this whiche I speake of, namely, goyng to the Masse is an outwarde acte, I can not therfore well applie it to them, albeit to saie the truth there is no sinne counted outwardly, but these two commaundementes, the first and the last, are broke before the sinne come to the knowledge of any man.

And thus it is plaine enough I trow the hearyng or seeyng of Masse, although in spirite it be abhorred is no small synne, but suche a synne as breaketh all Goddes lawe generally, and euery commaundemēt particularly, oh then howe greuouse a synne is this, looke well on it my deare brethren (to whom this my simple counsell shall come) in the tēder mercies of God I beseche you. Ifhee that contineweth not in all thinges written in Goddes lawe bee accursed. Alas howe terriblie is hee accursed that contineweth in nothyng, but is a transgresser in all thynges. Deut. 27. Galat. 3.

And such be popish Protestaunts Masse gospellers, or as thei would be called bodilie Massemongers and spiritual gospellers

Now

oe reasons proue going to masse be sinne.

Now although this which I haue occasioned to be marked out of the decaloge, or ten commaundementes be enough for this matter, yet will I hereto adde some moe reasons, or at leste occasion men so to do, by collectyng and gatherynge diuers sentences in suche breuitie as I can.

ath.12. uke.11. 1 He that is not with me is againste mee saieth our Sauioure, and he that gathereth not with me scattereth abroade. Nowe in that the Masse is neither Christe nor in any pointe with hym, but of all thinges on earth moste againste hym (as before I haue shewed) let them marke what thei doe by this sentence of Christe, that goe to Masse, and if thei be not wilfull blinde, thei shal see that thei are against Christ, that is Antichristes in this pointe, and gather with the Deuill.

lath.18. 2 Woe be to him saith the truth by whom an offence doth come, that is whiche doeth or saieth any thing whereby any are iustlie occasioned to euill, letted to doe good, or confirmed in their naughtie doctrine and customes: It were better for suche (if Christe saie truly) to haue a Millstone hanged about their necke and to be cast into the bottome of the Sea. And will you yet goe to Masse

then

then to occasion others to goe with you, to let the Godly, whiche would not goe if you went not, to confirme the Papistes in their Idolatrie.

3 Paule willeth vs to glorifie God in our soules and our bodies, awel requiryng the bodie to bee applied to the settyng forthe of Gods glorie as the soule, and no marueile for God hath made it his Temple, that his holie spirite should dwell therein, and gaue his pretiouse blood also therefore, that it might be in eternall felicitie with the soule: yea he hath coupled our flesh in hym selfe vnto his Godhedde to be one persone one Christe, God and man so greate is the dignitie thereof, and therefore full worthely warneth Paule, that we should keepe our selues cleane from all that whiche woulde staine not the spirite onely, but ỹ flesh and bodie also: so that a man with halfe an eye maie see the Massesaiers and seers in bodie, though the spirite bee absent little to consider what thei doe.

4 Paule would not allowe a Christian to come to the table in the Idolles temple, lest thereby the weake brother might perishe. And would he allowe commyng too Masse (trowe

1.Cor.6.
1.Cor.3.
2.Cor.7.
1.Cor.8.
1.Cor.10.

(trowe you) whiche is an other maner of matter.

Cor.10.

5 If that the thyng were indifferente or lawfull to be presente at Masse in bodie, in myude disalowing it: yet in that the ende of our libertie is not what wee maie dooe, but what is best to be doen, what most edifieth, seyng that goyng to Masse is so farre from edifiyng, that it destroyeth, easely maie we see that it is not to be vsed.

D

6 But alas this is farre from lawfull (It is a Behauen an house of iniquitie, & Paule willeth that thei that call on the name of the Lorde shoulde departe from iniquitie, and how then should thei come to Masse, if they should departe from it.

ose.
.Tim.3.

7 If I should builde vp againe that which I pulled doune, I the shoulde make my selfe an offender saieth the Apostle, and what be thei then that now by going to Masse, build it vp againe whiche by goyng from it, and speakyng againste it haue holpen to pull it doune.

Gala.2.

8 What agrement is there betwene light and darkenesse, what cōcord is with Christ and Belial, with the Christian and the Popes Minion, the Masse I meane, with the

2.Cor.6.

Temple

Temple of God and Idolles, saieth Paule, wherefore come awaie from the Masse, saieth the Lorde, and separate your selues from them that come to it, and I will receiue you.

9 Paule would haue the Corinthians to shone the companie of whoremongers, and Idolatriers, and will he licence now them to come and companie with Massers in their cheefest Idolatrie. This were to make Paules preachyng, not yea yea, and naye naye, but yea, and naye. 2. Cor. 1.

10 If any manne come vnto you, saieth Sainct Ihon, and bryng not this doctrine with hym, you shall not so muche as greete hym, leaste you bee partakers of his euill. And what doctrine is more cõtrary to God and his Gospell, then is the Masse. The Masse saiers then and appyouers should not wee seeke to, whiche maie not receiue them, if thei should seeke vnto vs, excepte we would commuicate with their euill. 2. Ihon.

11 No manne that putteth his hande to the Plough and looketh backe, is meete for Gods kyngdome, muche more then are wee vnmeete therefore, if wee I saie not looke baske, but runne and goe backe to see Luke. 9.

and heare that, whiche iuſtly wee haue forſaken.

12. What happened to Corah and his allowers, that he ſhould take on hym the Prieſthoode without callyng? and will nothyng happen to our arrogante Maſſers, that without callyng, take vppon theim Chriſtes prieſthode, and to ſuche as allowe and ſeeme to allowe them. Read the hiſtorie. Numer. 16.

Num. 16.

13 Ihon the Euangeliſt durſte not tarie in the houſe, where *Cerinthus* the heretike was, whiche denied Chriſtes manhode, and in deede the houſe fell and ſlewe hym, and all that euer remained in the houſe with hym. And ſhall not wee feare Goddes vengeaunce to bee in companie at Maſſe with her Minions, whiche denie Chriſte bothe God and maime, makyng their owne handie wooꝛke as good as he, yea, he hymſelfe ſate thei?

Euſebius eccleſiaſti. hiſtor. lib. 4. Cap. 14.

14 Oh deafe eares, that will not heare the blaſt of the Angelles trumpe, warning vs to come from emonges theſe whoꝛiſhe Babilonians, beallie God Maſſemongers, leaſt we periſhe with them.

Apoca. 18

15 Lothes wife looked but backe, and

Gene. 19.

was

was turned into a Salte stone. And so are the hartes of our Popishe Protestauntes I feare me, hardened from searyng GOD, in that thei looke, yea, goe backe againe to their Sodomiticall Vinton.

16 The good father *Mathathias* would in no poincte dissemble, as though he had worshipped: but our Masse Gospellers are farre vnlike to hym. 1. Machab. 2. Chapter.

17 We praie to be deliuered from euill, *Libera nos a malo*: and yet we knowing the Masse to be euill, resort vnto it. Math. 6.

18 What soeuer is not of faithe is sinne, but to goe see, or heare Masse, though but in bodie, is not of faith: for faith hangeth on Gods worde, and Gods worde is not herefore. Therefore it is synne. Rom. 14. Rom. 10.

19 Happie is he that condemneth not hymself, in that thyng whiche he alloweth: marke by the contrarie, whither our Masse Gospellers are not vnhappie, and accursed by Paules iudgement. Rom. 14.

20 Halting saieth the Apostle, hindereth, yea, bryngeth out of the waie. And what other thyng is it, to goe to Masse in bodie, and to bee awaie in spirite, but a plaine halting, a seruyng of twoo maisters, whiche Hebru. 12. Math. 6.

none can doe, if Christ be true.

21 If Achab were Iudge, these bodilie Masters should drinke with their brethren the Baalites. Reade the historie, and see whether he Iudged not of their outwarde commyng, whose seruauntes thei were.

22 He that denieth Christe before men, shall be of hym denied before GOD. But Masse hearers denie Christe before men in facte and deede, although in tonge thei professe otherwise. Therefore I aduise them to take better heede. Reade Titus. 1. And there shall you see, that denying Christe is in facte, as well as in wordes.

23 Saincte Paule, to the beleefe of the hart, requireth the confession of the mouth: howbeit our Popish Protestauntes thinke this needes not. But yet Christe saieth, he that is ashamed of me, that is, of my true Religion and Gospell, before this faithlesse generation, I will be ashamed of hym before the Aungelles of God in heauen. Oh heauie sentence.

24 He that toucheth Pitche, shall be defiled therewith saieth Salomon. And shall not their bodies bee somethyng smotted with the filthinesse of the Masse, that honest

it

it with their presence.

24 If in the old Lawe, the touchyng of a carrion defiled hym that touched it, at the leaste for a daies space: In that there is no carrion so stinkyng in Goddes sight as the Masse, let them that goeth to it, how soeuer he bee minded, knowe that he is defiled so foule, that all the holie water in Roome, Paris, and London, can not purge hym there from. Agge.2. Leuit.11.

26 Unto these our Popishe Protestauntes, I can not but saie as Helias saied, how long will you halte on bothe knees: if God be God followe hym: if the Masse bee God and Gods ordinaunce followe it. 3.King.18.

27 When Helias lamented, that all was gone a straie but he, all were defiled with Baall, although in harte there were many hated Baall as thei thought, and would haue confessed, if Iezebell had not beene. God saied that he had lefte seuen thousand, whiche had not bowed their knee to Baall: He saieth not whiche in harte hate Baall: But whiche hath not bowed their knee to Baall: Of the outwarde signe demonstrating his seruauntes. And so now let vs not thinke good brethren, any to bee his true 3.King.19.

worshippers: but suche as not onely in hart but also the deede detest the Masse.

Rom.16. 2.Tis.3. 2.Tim.3.

28 Sainct Paule willeth vs to separate our selues, from suche as teache other doctrine, and will not consent to the sound doctrine of our Sauiour Jesus Christ: wherfore, in that ẏ Massers teache an other doctrine then Christe, or his Apostles euer taught, and by their Massyng depart from the sounde doctrine of Jesus Christe, by Gods commaundement we must separate our selues from them, as no parte of Christes catholike Churche, bragge thei thereof neuer so muche.

1.Pet.1.2. 1.Tessa.5.

29 Peter would, that we beyng an holie people should be pure, not in a peece, but in all our conuersation: and Paule would that wee should abstaine, *ab omni specie mali*, from all apparaunce of euil, beyng as light or Lanterns in the middest of a frowarde generation, and not darkenesse as thei bee. And how maie this be? Forsothe by holding faste the woorde of God, and followyng it, for so he teacheth there. Read the place.

Philip.2.

30 Azarias and his twoo companions, knewe thei could not but displease God, if with any outward shewe, thei should haue

Daniel.3.

seemed

semed to allow the Idol which Nabuchodonozor caused to be set up, and therfore hazarded the fire: whiche our Masse Gospellers will not doe, to alter and tourne the Queenes harte, as by these three not obeiyng Nabuchodonozers precept, God turned his harte.

31 The bodie shall not be partaker of the sentence, giuen to the soule in iudgement, of that whereof in this life, it is nat partaker with the spirite and soule. This is *Tertullians* reason: *Libro de resurrectione carnis.*

32 If thyne eye be single, and true faithe in thine harte, then all thy bodie and actions can not but be pure. But if thei bee darke, it is a token thyne eye and light within thee, to bee darckenesse. This argueth faithe to fainte in them, whiche defile their bodies in beyng presente at the Masse: for as it is impossible light to bee in an house, and not to shewe it selfe at the shitters, doore, and windowes of the same. So is it impossible, true faithe of Gods Gospell, to bee in the harte of that manne, whiche commyng to Masse uttereth it not by some thyng, wherby menne maie perceiue the light of faithe

inwardly in the bosome. And therefore christians are called Townes set vpon Hilles: Candelles vpon Bushel toppes, and commaunded that their light should shine tofore men: whiche these Hall'ing Gospellers allowe not, but thinke that a man can carrie faithe in the harte, and not vtter it at the Masse in woorde or deede, where it is no more possible, then a man to carrie fire in his bosome, and not to burne his clothes.

1 Ihon. 1. 33 Our fellowship (saieth saincte Jhon) is with the Father, and with his Soonne Jesus Christ: He saith not with the Masse whiche is mere darkenesse, and therefore to signifie the same, God hath suffered theim to shewe it by the light thei must haue at it. And further that thei that goe to it, wote not whither thei goe, nor what thei doe, our fellowship I saie, is with God the Father, and with his Sonne Jesus Christ. But yet so, that we maie walke in light, for els wee lye, and the truthe is not in vs.

But to make an ende of collectyng any more reasons to proue that whiche all wise men see plainly, namely, that thei greuously doe offende, whiche honeste with their presence goodes greatest enemie vpon earth

the

the Masse, and dooe not disproue and disal-
lowe it not ouely in harte, but also in deede
and woorde openly, for els openly by their
presence thei honour it, the Prieste praiyng
especially for all that be there presente, and
as they affirme (receiuyng for all, and also
turnyng himselfe diuerse tymes to the con-
gregation, with his *Dominus vobiscum*,
the Clarke aunsweryng in the name of all,
Et cum spiritu tuo, and other *Respondes*, so
that the standers by, if thei openly disproue
it not, are partakers with the Prieste of his
Idolatrie, and false seruyng of GOD, as
Paule saieth, thei whiche eate of the sacri-
fice are partakers of the Altare, thei whiche
are at ẏ Masse, are partakers of the Masse,
that is Idolaters, false worshippers of god,
blasphemers of Christe, destroyers of his
death, merites, sacrifice, Priesthoode, and
Kyngdome, destroyers of the Ministers of
his Gospell and Sacramentes, destroyers
of faithe, repentaunce and all Godlinesse.
Summa, thei are Antichristes, Antichristes
(I saie in body, though thei faine their hart
to Christe) but Christe and Antichriste can
not dwell together (and therefore if they be
there and holde their tongue) they can not

1.Cor.10.

but crie one daie, *va mihi quia tacui*, woe is me, because I helde my tongue.

Oh that the latter ende of the .1. Cor. 10. were well waied, namely howe that in worshippyng God contrarie to his worde, as the Papistes doe, wee haue fellowshippe with his Deuilles, the I trowe his exhortation would take place, where he saieth, see that you giue none occasion of euill to any manne, but seeke to please that waie whiche maie helpe to the saluation of others, and not to the destruction of others: as all they doe, whiche beeyng at Masse and see their brethren take it for Gods seruice, it beyng a very Deuilles seruice, laie a Pillowe and a Cusshen vnder their knees and elbowes, to holde on still and so to encrease Goddes further vengeaunce, as in nowe in Englande we doe. Oh Lorde be mercifull vnto vs, and forgiue vs, open our eyes that wee maie see thy truth, and worke in our willes that we maie embrace, loue and haue lust to it to liue after it, confesse it, and suffer gladlie losse of frendes, name, goods, and life for it. Amen. Nowe let vs see howe muche the reasons of our Popishe Protestauntes are of force.

First

¶ Firſt thei ſaie that God is a ſpirite, and therfore in ſpirite to be ſerued, ſo that it forceth not though the bodie be at Maſſe, if the ſpirite ſerue God and be with him. To this I aunſwere, that though God bee to be ſerued in ſpirite: yet not alone in ſpirite but alſo in bodie, and therefore Paule willeth vs to glorifie GOD in bothe, and praieth alſo that God would ſanctifie and make the bodie perfect aſwell as the ſpirite. When our Sauiour ſaieth, Jhon. iiij. that GOD is to bee ſerued in the ſpirite, a man that marketh the texte before and followyng, can not but ſee how that our Sauiour would haue it oppoſed, and ſet againſt the corporall and exteriour ſeruice of God, whiche was vſed of both the Jewes and Samaritanes, with out the ſpirite and veritie.

¶ The Jewes ſeruices inſtituted of God, were voide of the ſpirite and ſpirituall exercise of faith in the promiſes and Meſſias, ſo greately was religion corrupted and groſſe ignorance encreaſed. The Samaritanes ſeruices of God, were not onely voide of the ſpirite but alſo of veritie, for they hadde no worde of God for them. Therfore ſaith our Sauiour that God muſt bee worſhipped in

The Aunſw to the firſt reaſon mad to proue cō ming to ma lawfull.

1. Jhon. 4.
1. Cor. 6.
1. Theſ 5.

spirite and veritie, that is to saie, not in all
externall seruices but in sutche, as hee hath
appointed once, or rather then would ap-
pointe (for the veritie of that figuratiue ser-
uice was come) and not onely in this exter-
nally, but also spiritually with the exercise
of faith in his woorde and promises. Nowe
then I praie you what haue they wonne of
this sentēce: why doe thei not rather by ser-
uyng GOD in the spirite, vnderstande the
same to be required in his exterior seruice,
which els were hipocrisie, then by it exclude
that whiche God would not haue excluded,
I meane the exterior woorkes and exercises
he hath commaunded, by this meanes take
preachyng awaie, vocall praier, thankesgi-
uing, obedience to the Magistrates. &c. and
all exterior thinges, and so thei shall shewe
their selues Libertines: as though whore-
dome, murther, and al exterior euilles were
no euilles, for this can thei doe outwardly,
and yet their spirite is still with God, what
and if any of their wiues were taken in an
other mannes bedde, thinke you thei would
be contente with this excuse, that her harte
was not there though her bodie was in bed:
hence forwardes therefore let them learne

to

to put to the spirite. This woꝛde veritie also, as our Sauioure doeth: oꝛ els thei must be as muche blamed foꝛ takyng vp to sone, as the Papistes are foꝛ beginnyng to soue. Foꝛ stil thei beginne at *Hoc est corpus meum*, where thei should beginne at *Accipite comedite*, Take and eate: oꝛ els God is not bounde to keepe his promise: This is my bodie, because it is condicionall, requiryng our obedience of takyng and eatyng, which thyng maketh againſt the marte, if menne should knowe, that *Hoc est corpus meum*, were not true to any others, but to suche as doe in deede take and eate the Sacrament, as he commaundeth, that is, in faithfull remembꝛaunce, how his bodie was bꝛoken foꝛ their synnes. &c. So I saie should thei doe to the woꝛshipping of GOD in spirite and veritie: and then would thei vse this sentence no moꝛe, to cloke with all their dissimulation and hypocrisie, makyng men to beleeue they serue God, as they doe when in harte, yet these men doe saie, they detest that kinde of seruyng God, thus muche foꝛ the firste reason.

2 The seconde reason is, that it is no moꝛe synne foꝛ a manne to bee at Masse in

bodie

body, so that in spirite he allowe it not, then it was for the Prophetes, Christe and his Apostles, to be at the Idolatrous Sacrifices, in the Temple of Jerusalem with the Priestes, Bishoppes, Scribes and Pharisies. This is their seconde reason, which I will answere, when that thei shall proue, either the Prophetes, either Christ and his Apostles, at any tyme haue been presente, and communicate with the Priestes in any Sacrifice or Ceremonie, whiche was not accordyng to Gods worde and commaundement, how bee it to saie the truthe, there was neuer emongeste the Jewes in the Temple of Jerusalem, any suche Idolatry as the Masse.

The Prophetes, Christe, and the Apostles, came to the Temple at Jerusalem, and there vsed suche Sacramentes, Sacrifices and Ceremonies, as God had instituted, but where did GOD institute the Masse? Where alloweth he any seruice to bee dooen in an vnknowen tongue? Where taught he Adoration, Eleuation, Reseruation, & suche horrible prophanation, and gasyng on the Sacramentes? Where taught he praiyng for the dedde, or to the dedde?

Where

Where ordained he this Sacrament to be eaten vp of one alone? Where is the Sacrifice of the Masse, the principallest thyng in the Masse? Where (I saie) is it found in Gods woorde? But what goe I about to recken the thynges in the Masse, besides Gods woorde: in that there is nothyng in it, beyng placed & vsed as it is, but the same is contrarie to Gods woorde: Euen as the holie praiers in Exorcismes and Conjurynges as they are there placed, and vsed are not holie praiers, but horrible blasphemies. So that the Sacrifices and Ceremonies, vsed in the Temple at Jerusalem, were nothing like to our Masse, nor our Masse like to them: but rather like to those Sacrifices, whiche were at Bethell and Dan, and in their Orchardes, Groues, Woodes, Hilles. &c. These Sacrifices had a shewe of Gods woorde, and in facte and apparaunce, thei were the self same, whiche were in the Temple at Jerusalem. As in the Temple thei slue and offered Rammes, Lambes, Goates, Oxen. &c. So did thei in Dan, in Bethell in their Groues, Hilles. &c. But yet the one had Gods woorde, and therefore thei were of them selues Gods seruice notwithstan-

1.
2.
nota
The masse and the groues in the old law were like
nota and marke it well

withstandyng Priestes concernyng them:
But the other had none of Gods woorde,
and therefore were Idolatrie, and the peo-
ple Idolatrars, wherefore all good people,
in the tribes of Israell came vp to Jerusa-
lem, to the Sacrifices there, and lefte Be-
thell and Dan to their greate perill, as we
Tobias.1. reade of Tobias. And so I praie God, that
many maie here of our Englishe Golpel-
lers, that thei will aduẽture their liues and
goodes, rather then to come to Masse,
wherein though there bee the Pistle, Gol-
pell, Sacramente, some good praiers, gi-
uyng of thankes. &c. Yet in that the same
bee not after Goddes woorde, but after the
imagination of manne, all and euery parte
thereof, is leauened and sowred with the
little lumpe, naie: masse peece of Leauen
Papisticall, or Antichristian, that is, is I-
dolatrie to speake plain Englishe: and who
so commeth to it be Idolaters, how soeuer
their harts seeme, if outwardly thei make
it not knowne. And thus because this rea-
son is sufficiently aunswered, I will goe to
the third.

3. King.5. Naaman (saie thei) was bidden of the
Prophete to goe home in peace, all should
be

be well, although he went into the Temple of Remmon to worship in bodie, his spirite and harte beyng all set on the God of Israell, whereupon thei gather, that although the Masse be euill, yet it is no offence to be at it in bodie, the spirite beyng absent with God.

For aunswere to this reason let this suffice: firste that this Naaman was but an —1— yonglyng in Gods religion, a three houres birde, and therfore not to be conferred with, vnto vs Englishe men in this case whiche should be past milke I trow, now if a man haue respecte either to the tyme of our bap- o tisme, of the pure preaching of the Gospell o which we haue had 6. or 7. yeares. Again ỹ *Syrians* to Naaman now were not so nere as we bee one to a nother, beyng Babtized into onebody, besides this Naamã acknowledgeth his facte to bee sinne, and therefore desireth the Prophet to praie to GOD for the pardone of it, when he should committe it. But our mẽ excuse their going to Masse,) nota // as a thyng not faultie: laste of all the Prophete doeth not excuse the facte, nor saieth not that it is no sinne, but *Vade in pace*, goe in peace: as though he might saie, goe thy

waies, truste in GOD, he will teache thee what to doe, and guide thee with his grace otherwise, then thou arte aware of. And surely it is not to bee doubted but God did so, he knoweth full well how to pull out his people from the perill of temptation. Wee reade not that he went into the Temple of Remmon, as sone shall we finde that God turned the harte of his maister the Kyng, either from his Idolatrie, or frō fantasying Naaman as he was wont. As sone shal we finde that Naaman was strengthened to obeie God more then man, as we shall finde that Naaman weute into Remmons temple with the kyng. The Prophete biddyng hym gooe in peace downe some waie, that God would preserue his seruant from euill, so that wee maie perceiue this example of Naaman little shaddoweth the facte of the Popishe Protestauntes. Surely this is but one of Adams Apomes.

In those daies the knowledge of God was nothyng so muche and manifeste as it hath bin, sithen Christes commyng especially amongst the Heathen, for the good mē amongest the Israelites were but as children (so Paule calleth them) in comparison

to

to that we Christians in tyme of the newe Testament should be. Childes age is past, and mannes state is now come. Therefore GOD suffered many thynges with them, whiche he will not suffer with vs: euen as the father will beare many mo thynges, at the handes of his sonne beyng a child, then beeyng at full groweth and mannes state. Why rather doe not we set before our eyes Azarias and his fellowes, whiche would not bowe their knees to Nabuchodonozers Image? Why set not wee for our example to followe the seuen thousande Israelites, whiche would not bowe their knees to Baal? Why doeth not the facte of Mattathias moue vs? Why forget we to looke on the example of the woman and her seuen soonnes? Reade the storie, shall the examples of one Heathen, preuaile against so many examples of others? And that in the old Testament? What a shame is this for vs that be in the newe Testament, and in the laste daies of it? For surely the commyng of our Sauiour will shortly appeare in glorie, with innumerable Martyres, whiche couragiously aduentured not goodes, but life, rather then thei would bee stained in soule

1.Cor.13.

Daniel.3.

3.King.19.
1.Macha.2.
2.Macha.7.

or bodie, to our shame and confusion, if wée plaie the *Laodiceans*, become Maire maides, and seeke to please men.

Apoca.3.
Gala.4.

4 Their fowreth reason is, that thei will praie to God at Masse, for those that are deceiued therewith. And besides this thei wil not knocke, nor hold vp their handes at the eleuation tyme, as commonly menne doe: whereby men maie be somethyng moued, the lesse to sett by the Masse. And here thei bring in thexample of one *Asterius*, which was at the Idolatrous Sacrifice the *Cæsarians* made, and by his praier there and then, obtained their conuersion. I aunswer hereunto, that their praier here is nothyng as a valeable, it wanteth these wynges, Faithe, and loue to GOD, and loue to our neighbors. For where is his faithe, or loue to God, that seeth his owne God horriblie dishonoured, his good Christe robbed and spoiled, and yet dissembleth as though he were honoured, Christe were magnified? Where is his loue to his brethrẽ, that séeth their soules murthered, and the remedie to drinke poison as a preseruatiue, and yet he dissembleth as though there were no perill: yea, he will drinke with them of the same

cuppe,

ruppe, &c. should a man thinke this mans praier is heard of God.

If God thy maister and Lorde be dishonoured, Christ thy sauiour and redemer be robbed, the simple people thy brethren bee murdered (as in deede spiritually all these be dooen, in, and by the Masse) why dooest thou dissemble, as though Christ were honored, God were serued, thy brethren were edified? Is not this deepe dissimulation, is not this lacke of loue to God and his glory, is not this lacke of loue to thy brethren, and to their saluation, and is not this iniquitie? For euery sinne is iniquitie. But where iniquitie hath ease and rest in the harte, there God will not receiue the praier, how wil he heare thy praier then thou hipocrite, dissembler with God and man, Masse Gospeller.

But thou keepest still thy Pye, and holdest not vp thy hands? As though none wer Papistes, but suche as knocke and hold vp their handes: as though all men at the Sacryng tyme looke on thee what thou onely doest, as though he did eate no part of a pudding, whiche eateth of bothe the endes of it, but tasteth not of the middest of it. Is the holding vp of the handes so greate a matter

with you now? What I had thought this externall worke or behauiour had been nothyng, if that the spirite had been right? Is the holding vp of the handes at the sacryng tyme, more then the presence of thy body at all the whole Masse? Is there nothyng els a misse in the Masse, but the adoratiō of the Sacrament? If thou wouldest men should knowe that thou doest disallowe it, why cōmest thou to it? What dooest thou there? Dooest not thou goe to the Masse, that the Magistrate might knowe that thou art of his religion, a good obedient subiecte to the deuelish lawes. Thus plaiest thou wily begile thy self. Tell me if thy seruaunt should goe with theeues, to robbe thy house without gainsaiyng or doyng to them, wouldest thou haue hym excused? And dooest thou thinke that GOD will not be angrie with thee, that thou goest with theeues to robbe hym of his true seruice, and honour by the Masse? Thy seruant might haue an excuse to saie, if he should haue reproued them for their fact, and denied to haue gone with thē it could not haue holpē, but cast hym awaie for he had no helpe. But suche excuse haste thou none, for GOD can deliuer and helpe

thee

thee out of the handes of all thyne aduersaries. Read the histozie of Ieroboam, whether he was able to hurte the man of God, 3. King. 13. reprouyng his facte? And God is the same God now. The standyng of the three yong men, ouerthrewe the purposed Idolatrie of Nabuchodonozer. And surly so would it do the wicked masse with vs, if as obediēt subiectes we would obeie God moze then mā. Dan. 3 ☞ nota.

As foz example of *Asterius* beeyng at sacrifice with Idolaters, and praiyng there helpeth them nothyng, foz as he openly declared hymself to disallowe their Idolatrie, which our Masse Gospellers doe not: so did not he accustome to resoyte thither, as thei do to the Masse, but onely by the waie happened to bee there at that tyme. And the thyng maie be moze apparant, I will here wyte the stozie as I finde it in *Eusebius*.

At *Cesarea Philippi*, whiche the Uenicians call *Paneas*, at the foote of an hil named *Paneas*, whiche is the heade of the Riuer of Iozdane, there was a common custome emonges the people of that place, yerely vpon a certaine solempne daie, to offer and slaie a sacrifice, the whiche sacrifice by the sleight of Sathan, sodainly after the slaugh

ter of it, banished awaie: so that the people wer perswaded it went vp into heauen: and therefore this was no small miracle, nor seruice of God thought thei, & all the whole Countrie. Now it came to passe that this *Asterius* came by them in their Sacrifice tyme, who perceiuyng that all this was doen by the illusion of the Deuill, in bewitchyng of the peoples eyes: He in his harte lamented the errour and miserie, forthwith fell doune on his knees, and lift vp his eyes and handes to heauenward, and with harte and voice, called vpon the blessed name of the Lorde Jesus Christ, the teares trickelyng doune by his cheekes apace, and besought Christ to haue mercy vpō the poore people, and to deliuer them from this their errour. Assone as he praied thus openly before all the people, behold the Lorde opened their eyes, and so thei sawe their sacrifice, whiche thei thought had been in heauen, haled ouer the water there in all their sighte manifestly, whereupon thei amended their fault, and neuer vsed this superstition anymore. This God wrought by the praier of this one *Asterius*, whiche you see serueth nothing to this purpose. I purpose by gods

grace

grace shortly, to put some thyng foorthe of this *Asterius*, and other martires and confessors of Christes faithe, to comforte and cõfirme my afflicted brethren and sufferers Now will I goe to their fifth reason.

5 It is enough saie thei to beleeue in the hart, and with our mouthes to confesse it to God. And therefore excepte a man were a Preacher, he maie not reproue, or disanull the Masse, yet it is but a needelesse temptyng of God, to loose all we haue, thus reason thei: but I will breefly aunswere them. Rom. 10.

First, you make no difference betweene beleeuyng with the harte, and confessyng with the mouth, where the one, that is, beleef is spoken in respecte of GOD whiche searcheth the harte, and looketh for faithe, Hierem. 5. And the other is spoken in respect of the churche or men, as Christ saieth, he that confesseth me before men, &c. And this confession Paule putteth, as a plaine demonstration of faithe in the harte, so that whersoeuer it be not, faithe is not. Therefore, this place vtterly maketh against you. For by your silence at that horrible Idoll, and enemie vnto Christ and his Churche, you vtterly holdyng your tongues, declare

your faithlesse hartes, or els confessiō with the mouthe could not but burst out, as light in an house can not but burst out at the doze and windowes of the same, to the sight of suche as be without.

Secondely, though we bee not all publike Ministers and Preachers of the Gospell, yet we are all Bisshoppes one ouer an other, and called to preache out and shewe the vertues of hym that hath called vs into his light, so that our duetie is to se as much as we can, that no man fall from the grace of God (excepte we will followe Cain, and saie who made me keper of my brother) and whensoeuer occasion is offered to set forth, and shewe the praises of the Lorde and reproue that whiche is euill, as Paule saieth *Arguite potius*, but after our vocation. In deede if the Preachers did their duetie to disalowe and reproue this Masse, we should haue lesse cause so to doo. It were enough to declare that we alowe their doctrine, but seing that the Preachers are lying praters, and the true speakers are put vp to preache to postes beyng companilesse, Bookelesse, Paperlesse, and without pen and ynke (so straightly are thei looked vnto) it is ỹ duetie

e haue a
re one o-
r an other.

b.10.b.
ne.4.

et 2.
he.5.

tie of euery Christian after their vocation, to disalowe all that he can not obeie and doe with good conscience.

Laste of all, as concernyng the losse of life, &c. I can none otherwise answere then with Christes owne wordes: he that loueth father and mother better then mee, is not worthie of me: yea he that forsaketh not father and mother, wife and children, goods and his owne selfe also, can not be my Disciple. For he that will goe aboute to saue his life shall loose it, but hee that aduentureth, yea loseth his life for my sake, the same shall finde it eternally. One daie will we nill we, we must forsake all and parchaunce goe to the Deuill: Now if willyngly for Goddes sake we will doe that which of necessitie we must doe, we can not but be moste certaine to goe to God, not for the suffringes sake, but for his mercie and promise sake. Math.10.16. Marke.8. Luke.9.14.17

6 Their fyre reason is of charitie & offence, knowledge maketh proude, but charitie edifieth: for els if we should not go to Masse, wee should offende the simple. I aunswere that knowledge without charitie is euill, and such had the Corinthians which abused their knowledge in the libertie of the Gos- 1.Cor.8.

pell,

pell, to the sore woundyng of many a poore conscience, for whom Christ was crucified, as our Massegospellers puft vp with knowledge of the liberte of the Gospell in exteriour thinges doe, thinking that thei maie goe to Masse, & so lackyng wherof thei bragge, are taken tardie with their owne reason, for what charitie call you that which not onely suffereth: but also helpeth to hurle his blinde brother headlong into the pitt of perdition.

But surely their reasonyng as their doyng sheweth them to want knowledge also. For that whiche is spoken of indifferent thynges, thei applie to thynges vtterly vnlawfull. For the Masse is not to bee placed emongst thinges indifferent. But emongst the greatest euilles for one moste horrible. God sende them more knowledge and charitie, and thē I doubt not but thei will kepe them at whom rather then goe to Masse.

fences are her giuen taken.

For offendyng our brethren in not commyng to Masse, a man must put a differēce betwene offences, some are takē, some are giuen. The Preacher that preacheth Gods woorde truely, offendes the wicked, or rather the wicked taketh thereby offence, so doth the father offende the childe if he be couetouse

uetuose in geuyng, liberally to the poore. But this offence commeth of the wickednesse of the euil, and is taken and not giuen. The man that goeth to the Masse, giueth an offeuce occasionyng others to doge the like, and wo bee vnto suche: The man that goeth not to Masse, or if he goe thither doth reproue it publikely, this man I saie giueth no offence, but the offence is taken: for he that followeth Gods worde to doe his will can neuer giue offence. But hee that followeth his own will or reason, or the will and reason of any man in religion or Gods seruice, the same man giueth an offence and sinneth dampnably. Goe to therfore and see with thy selfe in goyng to Masse, whether thou doest it to doe Gods wil or thine own, if thou looke well on it thou shalte see it is not Gods will, but thyne owne, or the will of others whō thou wouldest not displease: but now see what Paule saith, If I should please menne, I were not the seruaunt of Christ. And what saith thy conscience whē thou praiest: Thy will bee doen? And doest the contrarie. Euery manne must studie to please his brother, but yet to edification.

nota.

Gala. 1.
1. Cor. 10.

But of these offences muche were to be spoken

ſpoken againſt our Goſpellers, which haue giuen greate offences, in not reſorting to the Communion, to receiue it when thei might. Alſo in contemning common prayer, in neglecting preching and ſermons, in abuſing their libertie, in meates, in Churche goodes. &c.

Math. 15. 7 Their ſeuenth reaſon, thei gather out of Chriſtes wordes, that not it which goeth into the mouthe defileth manne, but that whiche commeth foorthe of the harte. And therefore goyng to Maſſe, beeyng but an externall thyng, if ſo be the harte allowe it not, can not defile a man.

Our Sauiours wordes doe not exclude outward wordes and workes, contrarie to his Lawes, but that thei doe defile man, as Murther, Theft, Whoredome, &c. Albeit theſe in deede ſpring out of the harte, howbeit, to make the matter manifeſt. A difference, as before I haue ſpoken, there ſhould bee put alwaies betweene thynges indifferent, and thynges vnlawfull. The Maſſe and goyng to it, to ſerue God thereby is no indifferent thyng. Wee ſhould diſcerne Gods creatures from mannes ignorance in the abuſe of them. Wine is Gods creature

ture, Dronkenesse is mannes errour, and the abusyng of Gods creature, the Epistle Gospell, Supper, good Praiers, &c. are Gods ordinaunces, but the Masse is mannes ignorannce, and horrible abusyng of those holie thynges. To sacrifice Calues, Sheepe, &c. was Gods Institution, but to sacrifice in the Groues, Woodes, at Bethel, Dan, &c. was mans errour and plaine Idolatrie, as our Masse is: and thei that vse it are horrible Idolatrers: So that this their reason vpon this text gathered is reasonlesse, if thei vsed it against mannes prescription of meates, as though some were more holie then some: Some delited vpon Fridaie more then vpō Thursdaie. &c. then vsed thei it rightly. Now let vs se their vile reason.

8 It is Anabaptisticall saie thei, to abstain from the Ministerie and Temple, because of other mennes faultes, rather men should proue and trie themselues then others. The Priestes ilnesse, or the Papistes errour can not hurte vs, if wee in harte consent not to their euill, or allowe it. This reason is like the rest. For the ministerie of Gods worde and the Masse are twoo thynges, the one

mere

mere repugnaut to the other, and destroiers the one of thother: he doeth wickedly which with ỹ Anabaptistes or Donatistes, thinke that the faulte of the Minister or people, should empaire Christes ministery or Sacramentes, and the vertue and efficacie thereof to hym wardes. In vsyng Goddes ordinaunces let vs trie our selues, and not others. But sir, what ordinaunce of God call you the Masse? Who taught to praie publikely in an vnknowne tongue? Who taught Christes Supper to bee a priuate supper, but of this looke more before. Now will I dispatche their ix. and x. reasons.

9. 10. Because God beholdeth the harte, and not the outward apperaunce. 1. Re. 12 Because the eyes of God looke for faithe. Hieremi. 5. Because the beautie of Gods Churche is within. Psalm. 45. Therefore the outward deede of goyng to Masse forceth not, if so bee inwardly it bee not approued. To these I aunswere, that in deede it is true, God looketh on the harte, but yet so that he beholdeth the woordes and woorkes also. Malach. His eyes looke on faith. But so that he casteth his eyes on mennes factes also. Psalm. And therefore the scripture saieth,

saieth, that God will iudge after our woorkes and sayinges. Reade Matth. 25. and 12. Of the woords thou shalt be iustified, &c. These therefore onwolue not as thei gather, but rather teache vs Gods priuiledge whiche we must not meddle withall: onely we must knowe the tree by the fruites: the whiche fruites if at any tyme thei dereiue vs, yet God can thei neuer deceiue, for he knoweth the harte, he knoweth the faithe, and whether the fruites spryng thereof or no, yea, this sentence well waied, dooeth giue vs occasion to set the Popishe church, to be no Churche in Gods sight, as dooeth the sentence thei alledge for their tenth reason of the beautie of the kynges daughter, that is the Churche within.

For if we beholde the face of the Popish Church, in respect of Christes true Church, whose beautie in deede is all inward, beyng replenished with the spirite of Christe and the fruites of the same, outwardly being but simple, for she will add nothing to Christes commaundements in Gods seruice and religion, otherwise then for orders sake, if I saie we behold the face of the Popish church, Lorde how it glistereth and gorgiouse it is

= in comparison of Chistes Churche, whiche
= is deformed in these daies, but by the word
= of God truely preached, the Sacramentes
= purely Ministred, and some discipline no-
= thyng so muche as hath been, might be, and
= should bee, where as the Popishe Churche
wantes nothyng to set her selfe forth to the
shewe, as he that considereth the persones,
• Pope, Cardinalles, Legates, Archbishops,
• Bishoppes, Suffragaues, Abbotes, Pri-
• ores, Deanes, Prebendares, Archdeacons,
• Canons, Monkes, Friers, Persones, Vi-
• cars, Parishpriests, Masselpriests, Nūnes,
• Sisters, Nouices, Deacons, Subdeacōs,
&c. And a thousande moe (the poore riches,
honors, promotions, landes, houses, faire,
•• seruice) as singyng, saiyng, ringyng, plai-
•• yng, sensing, &c. Implementes (Crosses,
— Chalices, Relikes, Iewels, Basens, Co-
—• pes, Cruettes, Vestimentes, Bookes,
— Belles, Candelles, &c. Ye I saie that con-
sidereth these thynges, he can not but with
Samuell thinkyng, Eliab had bēn he whō
— God had chosen. Thinke this to be the Ca-
tholike Church and spouse of Christe. But
this sentence saieth the beautie of Gods pa-
rament is within: and therefore this mate be

suspected

suspected to be the Rose colored whore S. Jhō speaketh of in the Apocalips. For whō her Ministers watche night and daie, how to maintaine their mistres and whore Madame with indowyng her with the riches, power and pleasures of the earth: where as the Ministers of Christes true Churche, watch and labour how to enriche and beautifie Gods people with Heauenly riches, euen with the knowledge of God and his Christe, and therefore they vse daiely preachyng and publike praiyng, and vsing the Sacrament so as maie edifie.

Thei vrge men to repentaunce, and to begynne a newe life, thei would haue men to hoorde vp their treasures in heauen. &c. And this geire the worlde liketh not. But murmureth at the Ministers, cōtempneth them, pilleth them, that for pouertie and liuynges sake thei might speake to please, as experiēce hath taught here in England. But to make an ende of this matter I would wishe that thei whiche vse suche sentences as these bee, to hide their manifest Idolatrie and Fornication at the Masse, would knowe that their spouse is gelious, and will aswell be angrie with them, who-

eyng so in their bodies, as thei would be, if their wiues were taken in bodily acte with others; would thei take this excuse, if the wife should saie: Forsoothe housbande this is no matter, for I promise you no bodie, but you alone hath mine harte, &c. God for his mercies sake in Christe open our eyes and hartes, to see, knowe, and loue his will, that wee maie serue hym thereafter: God power into our hartes the sence of Christes sweete Sacrifice, made for our synnes in his owne persone, & by his owne self. Then surely wee can not but earnestly detest this Masse, which is moste enemy there against and that not onely in spirite inwardly, but also in bodie outwardly: Euen as all honest women can not, but be sore greued in harte or bodily acte, to departe from their housebandes. The greater loue in harte the wife hath to her housbande, the more pure will her bodie bee kept from the fellowship of others. And so it goeth with vs herein, let vs therefore praie God to engraffe his loue in our hartes, and then vndoubtedly wee will neither doue nor saie any thyng, that shall displease hym.

Psalme. 119. Let his worde be the Lanterne vnto our

feete,

feete, none other waie to goe, then we shall see it giue light before vs. Let his worde so lye and remaine in our hartes, that it maie bee a leauen in vs, to chaunge the sauour of al our wordes and workes to be thereafter. Let vs hide Gods worde in our hartes, that we synne not. Let vs keepe our feete from all euill waies, that wee maie keepe Gods Lawes and Testimonies. And here I will write an historie, not vnfit for this purpose as I thinke. Math. 13. Psal. 119.

There was in the time of *Sapores* King of *Persia*, whiche cruelly persecuted the Christians, a certain Archbishop of *Selenthia* and *Etesiphon* called *Symon*, whiche was called before the kyng diuerse tymes, but at the laste bounde like a theef for Christes Gospelles sake, how be it all preuailed nothyng: Constant he was in woorde and countenaunce, to the comfort of all the christians. On a daie comyng from the kyng, of whom he was examined and threatened, if he would not worshippe the Sunne, and make a knee to it as God, but in vaine as I saied: It fortuned that one *Vstazardes* an auncient officer in the Kynges Courte, I trowe great Maister of his housholde, sat

in the Courte gates as *Simeon* came by, whiche *Simeon* so sone as this *Vstazardes* did see commyng, forthewith he arose and did reuerence. But *Simeon* knowyng that he had worshipped the Sunne for feare of the kyng, would not looke at hym, but seemed to contempne and despise hym. This geire when *Vstazardes* perceiued so pearsed his harte, that he beganne to pull asonder his clothes, and to rende his garmentes, with weepyng eyes, cryng out and alas that euer he had so offended God, as in bodie to bowe to the Sunne for (saieth he) herein I haue denied God, although I did it against my will. And how sore is GOD displeased with me, when myne olde father and frende *Simeon* his deare seruaunte will not speake or looke towardes me.

Looke towardes me. I maie by the seruauntes countenance perceiue the maisters mynde. &c. On this sorte this *Vstazardes* lamented. Nowe sir it came shortlie to the Kynges eare, and therefore was he sent for and demaunded the cause of his mourning, and hee out of hande tolde hym the cause to be his vnwillyng bowing to the Sunne, by it (oh Kyng saieth he) I haue denied God, and

and therfore because he wil denie them that denie hym, I haue no little cause to complaine and mourne. Woo vnto me (qᵗ he) for I haue plaied the Traitour to Christe, and haue dissembled with thee my league Lord. No death therefore is sufficient for the lesse of my faultes. &c. When the king heard this it went to his stomacke, for he loued *Vstazardes*, who had bin to him and his father a faithfull seruaunte and officer, how beit the malts of Sathan moued hym to cause this man to bee put to death, when he sawe that by no meanes he would alter his mynde to worshippe with the bodie, the Sunne yet in this poincte he seemed to gratifie hym, for *Vstazardes* desired that ỹ cause of his death might be published to bee as it was, this I aske (saith he) for guerdon and recompense of my true seruice to thee and thy father. Marie (qᵗ the kyng) thou shalt haue it, thinkyng therby that whē the christians should knowe, how he would not spare his chiefest seruaunts for religion, it would make them more a fraide and soner to cōsent vnto him: But so sone as it was published and *Vstazardes* put to death, Loyde how it comforted not onely *Simeon* then beyng in prison,

but

but also all the Christians.

This historie I wishe were marked aswel of vs, as our Popish Gospellers which haue no more to saie for them in the *Vstazardes* had, for his harte was with God, howesoeuer hee framed his bodie, and therefore (saith he) that vnwillyngly he bowed to the Sunne, we should behaue our selues stoutlie against such brethren as *Simeon* did, and then thei the soner would plaie *Vstazardes* parte, which thyng no maruell though thei doe not, so long as wee rocke them a sleepe by regardyng them and their companies, as daiely wee doode, and so are partakers of their euill, and at the length shall feele of their smarte. God guide vs al with his holie spirite as his children for euer more. Amen.